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Croneratori un curato. rum,

Am. Syl.



CIn constitutione prouinciali Johannis Beecham, de officio Archipresbiteri, Capitulo ignorantia sacerdotum.

BE it ordeyned and de creed by holy churche, that euery curate hauyng eure of soule, shal shewe and declare vnto his parissheens fourte tymis in the yere, plainly without any curiosite or subtilitie, the viii. Articles of the fayth. The. v. Comandementes of our lord God. The. vii. Workez of mercye. The. viii. Deedlye synnes with the branches therof. The. viii. princypall vertues. And the. viii. Sacramente of holy Churche, with other thynge necessarye as shall appere hereafter.

CWherfore fyrite and forme st ye shall knowe and understande that there ben viii. Artycles of the faythe, whiche euery man and woman is bounde stedfastlye to beleue.

COf these. viii. Artycles, seuen doo apperteyn to the hygh mystery of the bles

sed

ed Trinitie, to the pure Godhed, and the
workes of the same. The other. viii. Artys
ises do appertayne to the holye mystrye
of the blyssed incarnacion, humanytie, or
manhode of our sauoure Jesu Christ.

CThe fyfte Article apperteynyng
to the almyghtie Godhed or Divinitie is
this. We muste beleue in one God in sub-
staunce and nature. And that there is but
one God in substance in nature and in
Godhed.

CThe seconde we muste beleue in the
father of heuyn the fyfte person in divinitie
or Godhed, and that he is very God.

CThe thyrd we muste beleue in Iesu
Christe the sonne of God, ones ye begoti-
ten of the father of heuyn eternally befor
re the worlde began. And that he is very
God and the seconde person in the Trini-
tie or in the godhed.

CThe iiii. we muste beleue in the holy
Ghoste equally procedyng of the father
and of the sonne, that he is lykewyse very
god and the thyrd person in Trinitie or
in godhed. And that of these three persons,
L[i]kewise the father, the sonne, & the holy ghoste,

A. iii. But

But one very god in nature & substance,
and one Trynitie in thre dyuers persons.

Ch. v. we must beleue that this one
very god, the fader the sonne, and the ho
ly ghost, hath creat and made heuyn and
earth, that is to saye all maner of creatur
es by syble and inuysy ble.

Ch. vi. we must beleue the holy cat
holysque churche to be alwa ye sanctifyed
and made holy by this one god the blessed
Trynitie, whiche hathe ordeyned there in
suche holy sacramentz, as be suffycyent to
all maner of people for theyr saluacion.

Ch. vii. we must beleue the resurrec
cion of all deed mennes bodyes at the day
of generall iudgement, to be reysed up as
gayne by almyghtye god and ioyned vns
to theyr soules. And to all them that haue
dyed in the fayth of holy churche without
dedely synne, euerlastynge lyfe in heuyn
and gloriye shall be gyuen by almyghtye
god. And to al them that haue dyed out of
the faythe of holye churche, or in dedely
synne, almyghtye god shall gyue payne
in hell for euermore.

COf these. viii. Artyses which do ap
peare

perlayne to the humanytie , or manheed
of our sauour Iesu Chyf which is both
God and man. The fyriste is this, that we
must beseue the blisseyd incarnacion, & is to
say & the seconde person in Trinitie chyf
Iesu was concyued by operacyon of the
holyn ghooste, and toke fleshe and blode of
the gloriouse Virgyn our lady S. Mary.
The.ii.that he was boone of the same glo-
riouse Virgyn. The.iii.that he dyed for vs
vpon the Crosse vnder the wrycked iudge
Pylate, & his blyssed body was buryed in
the Sepulchre. The.iv. & he went downe
into hell in soule, the body remaynynge
in the Sepulchre, and spoyled hell of all
those that were predestynate to the glory
of God. The.v.that he rose agayne from
deth to lyfe the thrid day. The.vi.that he
ascended into heuyn, and there sitteth on
the ryghte hande of the Father. The.vii.
that he shall come agayne at the generall
Judgement, and iudge al the worlde both
quycke and ded.

Cforthitem re ye shal knowe and un-
derstante that there be. p. L commandemen-
tes of our lordre God.

A.iii.

CThe

CThe fyfthe is this. Thou shalst hane
no false Goddes, but worshyp one vertye
god. By this comaundement is forbyd I
tolatrie pyncrepally, whiche is to do godly
worshyp to other than to god alene. By
this comaundement also is forbyd wytch
croftes, charmes, sorcerye, inchauntrem
tes, and supersticions, and all dayne and
deuysslyshe iuencions, whether they be
done by worde or by wrytyng, or by any
other folysshe obseruance.

CThe ii. comaundement is this. Then
shalte not take the name of god in dayne.
By this comaundement is forbyd pyn
cally as maner of heresyes, and all blas
phemous wordes, whiche sounde agaynst
the goodnes of god. Also all perury, that
is to say to swere false wryttingly, and al
other swerynge by god vntreuerentlye, or
to swere vntreuerently by any part of his
blessed bodye.

CThe iii. comaundement is this. Thou
shalt kepe the holy day, that is to saye the
Sondaye and other holi daies ordeyned
by holye churche, and that daye worshyp
thy lord God, and at staynes from synnes
spec

speciaſt, and alſo from bodeſy laboures
iþcepte cauſe leſfull and reſonable.

Comandeſment iſ this. Thou
ſhalt honoure thy father and thy motheſ,
that iſ to wytte, thy naturall father, and
thy naturall motheſ, thy godfather and
thy godmotheſ, thy ghostly father, & thy
ghostly motheſ. Thy choſtly father iſ the
poor, the Breſt, the Carate. And thy
ghostly motheſ iſ the holdeſ Churche, in
whom thou was regreteate vnto ghosteſ
þy lyfe.

Comandeſment iſ this. Thou
ſhalte not ſtee. That iſ to vnderſtande,
that thou ſhalte not ſtee any man or woiſ
man by vndeſtand meane motheſ in weide
nor by dede, by conſene nor by fauour.
By thiſ comandeſment alſo iſ it forbyd,
all maner of bodeſy herte of any persone
agaynſt ryght. Alſo all thiſ ſtee ſpyryt:
ually, that by exortacyon and power, or
by any other vnygheſt wyſe or vnecharaſte:
ble meane, opprefſeſt noſſentis whiche be
not gyfye. Alſo all thiſ ſtee ſpyrytually,
that backebyte and ſlaundet any persons
agaynſt right, or agaynſt charitie, to briue

ge them from good name unto euyl. And
all those see spyrtrally, that maye and
wyl not refresche them that be in necessite
And al those see sprituallly that by thei
euyl examples, or by any other wycked
opperacyncs, Induce and bryngge other
to synne

Chapter viii. comandement is this. Then
shalte do no lecherye. By this comande
ment is forbyd, all maner of comyngion
bettwene man and woman, excepce in le
full use of matrimonye. By this comande
ment is forbyd also all maner offylthy
and abhomynable pollucions wylfullye
procured by any inuincions or craft, wher
by the sede that is ordeyned to generacion
of mankynde, is done otherwyse than in
the dewe vessell that is ordeyned therfore.

Chapter ix. comandement is this. Thou
shalt do no theft, that is to say thou shalt
not take other mennes goodes preueyl a
gaynst theyr wyl. By this comandement
is forbyd also, all maner of wrongefulle
kinge, occupyenge, or withholdyng other
mennes goodes, other by destrande or by
deceypte, by hypocrysye offayned holynesse, by
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dsarpe or by Symone, by Dede, or by
threteninge, by Strength or by Dyolensi
e, or by such other.

Ch. viii. Cōmaundemente is this.
Thou shalt bere no falle wytnesse, neither
to hurte thy neyghboure wrongfullly, nor
to promote thy frynde unworthelye. By
this cōmaundement is forbyd also, all ma
ner of lyes conceyued of malyce, or inten
ded to other mennes hurte.

Ch. ix. Cōmaundemente is this.
Thou shalt not desyre an other mans w
fe unlesfullly. By this cōmaundement is for
byd, all maner of cōcupyscence of the fles
she unlesfullyc, other to wyl or desyre, to
purpose, or to consent to any kynde of le
chery, agaynst iudgement of reason.

Ch. x. Cōmaundemente is this.
Thou shalst not desyre to haue other men
nes goodes wrongfullly. By this cōmaun
dement is forbyd, all maner of unlesfull
desires other in wyl or in purpose, to take
or to withhold other mens goodes against
ryght or agaynst good consycence.

Ch. xi. Cōmaundementes be con
cluded and understande in two cōmaun
des

demences that be spoken of, in the Gospell of Mattheue, that is to wete in the losse of god, & in loue of thy neyghboure. He loueth god duely that loueth hym aboue all other thynges, and keþtþ his comauis demences for loue, & not alonely for feare of payne. He loueth his neyghboure duely, that wolde vnto hym and doth vnto hym, as he wolde his neyghboure shulde shewe and do vnto hym. This vnderstannde, of wyll ordred and conformed vnto reson, that is to say, thou shalt wyll and do vnto thy neighbour, as thou woldest right fully he shulde wyll or do vnto the.

Chesyde these comandementes of our lord god, there be. vii. workes of mercye, whiche comonly be called dedes of charite. But doubtlesse in certayne causes of necessertye, they be straunge to the comandementes. And these ben they. To fede the hungrye, to gyue drynke to the thurstye, to gyue herber to the herberesse, to clothe the naked, to bryspte, the sycke, or to comfort the prysoners, to bury the dead.

CForthermore ye shall knowe and vnderstande, that therbe. viii. princypall vertues

stes ordynge man to lyue well, bothe a
nest God and the worlde. Thre of them
ordre a man prynceppally vnto God, and
they ben these. Fayth, Hope, and Charite.
Fayth maketh a man to belieue well vpon
God and holy churche. Hope maketh
a man to truste well to come to the toye of
heuyn, by the grace of God, and his owne
merites. Chatytie maketh a man to loue
god aboue all other thynges, and to loue
all other thynges for god.

CTHE OTHER. iii. Vertues ordre a man
to lyue well agaynst the worlde, and they
ben these. Prudence, Temperaunce, Ryght
wysenesse, and Strength of mynde. Pru-
dence maketh a man to desirue and to iud-
ge well, what is good what is bad, what
is to be done and what is to be left. Tem-
peraunce, maketh a man moderate in eas-
tyng and drynkyng, moderate in fleshes
ly delectacions, moderate in heire, mode-
rate in other conuersacions of mannes ly-
fe. Ryghtwysenesse maketh a man to gy-
ue to every man that is due to hym, whes-
ther it be in temporall goodes, or in tempo-
rall honoure, or wherether it be in correctyn-

B.ii. ge

ge them that be eu yll, or promotyngē the
that be good. Strength of minde, maketh
a man strenge in sufferinge aduersite and
troule, strenge in execucion of Justyce,
and correction of synne, strenge and with
out feare to holde with trouthē and vertue,
strengē and withoute feare to withstande
wyche and wyckednesse.

CIn constit̄ Joh̄n Peccham de Sac
eramentis iterandis vel
non.

So ye shall knowe and understande,
that there benseuen Sacramen
tes of holy churche, wherof fyue es
very man and woman is bounde to receive
at tyme conuenyent. The fyfthe is Bap
tysme or Crystendome, whiche putteth a
waye orygynall synne. For this ye shal
Understande, that whan oure fyfthe father
and mother, Adam and Eve were create
and made, they receyued of almyghty god
for them and for all theyr Issue, that is to
saye for all mankynde, that noble gyft of
orygynall Justyce, whiche if they had kept,
they & all theyr Issue hauyngē the same
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gyfe, shulde never haue dyed, nor suffred
any penaſte of thiſ wretched worlde, but
ſhulde haue ben traſlated at couenyent
tyme in to Paradyſe celeſtyall, ther to haſ
ne lyued for euer more. But than bycause
they dysobeyed and brake the comauande‐
ment of god, they loſte thiſ gyſt of orygyn‐
nall Iuſtice, & fell vnto neceſſyte of deſth,
and to other wretchedneſſe of thiſ worlde,
with all theyr Iſſue, wherfore al we be bor‐
ne in orygynalſynne, that is to ſaye in
wantyng of orygynall Iuſtice, and can
not be ſaued by the ordynate Lawes of
god, vnto the time that thiſ orygynall ſyn‐
ne be put away and grace gotten vnto our
ſoules, whiche is nowe done by the Sacra‐
ment of Baptisme or Chriftendome, whi‐
che is the fyſte Sacrament and entre vñ
to all other Sacramentes.

CIn conſtit prouinciali de Cap‐
tisimo et ciuiſ effectu.

THIS Sacrament oughte not to be
mynyſtered but by a preſt, except
cause of neceſſyte, and than ene‐
tyme man and woman maye mynyſter it.

Bart. **C**The

C The Father or the mother maye my
nyste it to theyr owne chylde, and yet af
terwardes lye togynher after the law of ma
trimony, wherfore yf such case of necessite
happen vnto any of you, then ye shall say
with good intention i this wyse: I crysshe
in þ name of the father, & of the sonne, & of
the heþre ghoste. And whyle ye se sayenge
these wordes, ye shall cast water vpon the
chylde, or els dyppe in the chylde in to the
water. And than doubte you not the chyl
de receyueþ suffyciently this sacrament
of Baptysme.

C The seconde Sacramente ie confi
macion of the Bysshop, which gryueth gracie
to be the stronger in the ryght beleue of
God and holy churche.

C The thirde Sacrament is penitence
whiche restoreth agayne the grace of god,
yf it be loste by deedly synne.

C The fourth Sacrament is the blessed
Sacrament of the Anster, whiche increas
eth grace metuaylously, and causeth
other sp̄ituall effectes innumerable.
And no meruayle hereof, for in this ho
ly Sacramente is conteyned vnder the
feare

the myne of bredē, the body of Christ Je-
sus Christ afis fleshe and blode, Christ hym selfe hole
of man God and man. And lykewyse in the chal-
lenge slyte after the tyme of consecracion, is con-
sensus saytyned vnder the fourme of wyne, the body
of Christ Jesu fleshe and blode,
Christ hymselfe hole god and man.

In constitūtiōnālī Johā Peccham
de summa trinitate fide catholica.

Capitulo altissimum.

BUT ye that be laye people, whan
ye receyue this blyssed Sacramēt
at Easter, or at other tymes necessi-
tate, ye receyue it in fourme of bredē also.
For that thyng that is gyuen you in
the Chalyce is no Sacramēt, but wyne
or water to cause the holye Sacramēt to
go to his place more redely.

CTHE syft Sacramēt is an oplyngē,
whiche remitteth and putteth awaye
all synnes, & increaseth grace to the bet-
ter heylth both of body and of soule.

CTHERE BE OTHER TWO Sacramētes, whi-
ch no man is bounde to recryue but that
they wyl. One of them is holy order, whi-
ch

the gyueth auctorite to mynster aboue
the sacrament of holy churche. The other
is Matrymony, the whiche maketh lefull
bodesye dede betwene man & weman, whil
che els were unlefull and daimpnable.

CIn constit' wasteri de sponsalis
bus capitulo matrimon
ium.

AND in this behalfe holy churche cō
marundeth under payne of cursyng,
that no persons make any priuy cō
tracte of matrymonye togyther, nor any
secret promyse therof, but that it be done
all onely in open place, and before divers
persons thereto specyallye called, to bere
wytnesse of the same.

CExtra de pñis & remis. Cap.
Dis vtriusque.

SET for more declaracyon of the
sacrament of penaunce, whiche
was spoken of before, ye shali un
derstand that there ben thre thynges pryn
cypally requyred thereto, that is to wete eos
fessyon, contrpcion and satysfaction. Con
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fessyon every chyisten man and woman, after they come to yeates of dyscressyon to bounde to make, at the leſt ones in the yere, than to make knowledge of all theyr synnes to theyr owne ordynarye curate & to none other, except a ſefull caufe, which had, they māre take an other confeſſour, ſo that they haue lycence thereto of theyr owne Curate or ordynarie. But ſor as moche as ſome persons can not well maſe their confeſſyon, ſome thynge ſhalbe ſhes wed them noȝe by the grace of god, wher by they maye the better ordrie them ſelſe in theyr confeſſyon makinge. Fyſte befor you come to your ghostlye father, ſoke that ye get you in a ſecrete counſayle with your ſelſe, and take as great ſtudy and diſprence to remembre all your synnes for the loue of God and for your owne ſoule helth, as ye wolde take in a great matter of worldlye dauntage.

C fyſte remembre your ſelſe in your conſcience whether ye haue ben doubtfull in any artycles of the faythe. The ſeconde, remembre whether ye haue broken any of the x. comandementes of our lord god.

L.i. The

The thyde, remembre whether ye haue
kepte the two commandementes of the Gos-
pel, that is to wyte, whether ye haue loued
God aboue all other thynges, and done
to your neyghbours as ye wolde be done
to. The fourthe, remembre whether ye ha-
ue ben dyspente after your power, to ful-
fylle the viii. works of mercy. The fyfte,
remembre whether ye haue fallen in any
poynt of cursyng by the generall senten-
ce, which is comaued and accustomed to
be shewyd you foure times in the yere. The
syxte remembre whether ye haue synned
in any of the viii. diuersynnes, that is to
saye, in Dryde, in Wrath, in Enuye, in Lo-
uetysse in Sfouth, in Sfotonye, and in
Lecherye, or in any braunches of them.

C Dryde.

Fyfte in Dryde, whether ye haue
desyred any Daynglo;ye, or any
Dayne laude or prayse of your selfe
fe before other, for any goodes of na'ure
that ye haue hadde, as Beaute, strenght, or
youth, or for any goodes of fortune, as
golde or syluer, ryche clothes, landes or ca-
telle, or for any goodes of grace, as cons-
nyng

nyngge eloquens, wysdome, or other vertue. Or ys ye haue dyspysed or mocked oþer that haue wanted any of these.

¶ Furthermore whether you haue fayned your selfe by ypoctysye more holye or more ryghtwyse than ye haue ben in dede. Or whether ye haue shewed your selfe by crakyng or bostynge or by any other in ordynate delite in pryde, to haue that thin ge that ye hadde not, or for to knowe that thyng the whiche ye knowe not, or to haue done that thyng the whiche ye haue not done in dede. ¶ Whan ye haue had any gyfte of god singulerlye before other, as cunnyngge, eloquence, wysdome, or other vertue, whether ye haue thoughte that it hath comen of your selfe, and not alonesly of god. Or thoughte ye haue thoughte that it hath comen of god, yet whether ye haue thoughte that it hath comen of god for your owne merites and your deseruyng. ¶ Furthermore whether ye haue ben proude of your synne, or iude that ye haue stans de in fauour or famylia partye with leide or ladye, or with any other state, proude of your offyce, or roume that ye haue behyn.

Liii. ¶

¶ Elswherether ye haue ben a shamed of
your kynne bycause of theyr pouerte, or
that ye haue ben asshamed that you haue
not ben taken up to hyggher place or grea-
ter honour. Forthermor whether ye haue
had pleasure to reporte your euyl dedes,
or whether ye haue sought excuses for the-
same syth put other men in the fawte theri-
of. ¶ If ye haue ben dysobedyent vnto
your superiours, as to your father, or your
mother, or to the prelates of the Churche.
¶ If trusted to moche in your owne wyte,
that ye haue dyspised the couisayle of your
betters. ¶ If taken more vpon you, than ye
or your leinynge hath requyred. Furthers
more whither ye haue loued syngulare
in your apparell, syngulare in your spe-
che or in other conuersacion, syngulare
in fast or prayere, or in other deuocions, ta-
ke by your owne auctorite, rather thā in
the comon faste & prayers or other deuoci-
ons ordyned by holy churche. ¶ Whither
ye haue bene suspectous and curyous in
serchynge and iudgyng other mens ded-
des, & proude and presumptuous iustys-
fyng and prefertyng your owne dedes
before the dedes of others.

¶ Wrath

Wrathe.

GHAN in the synne of Wrath, remembre whether ye hane ben soo greatly moued or styrred by angre or by wrath agaynst any man, that ye haue wylled hym any hurt other in his boordy or in his goodes. Or whether ye haue kepte wrathe longe tyme in your mynde, often tymes ihynkyng howe he myghte be venged. Or whether ye haue in your angre or wrath hurtte any man in dede or word, or by worke, by counsaile or by maintenaunce. Or whether ye haue vexed or troubled any man by sute or by plece, rather of euyll wylle and malycie than of good wylle and affection of ryghtwysnes. Furthermore whether ye haue cursed or asked vengence upon your euene chrysten. Or whether ye haue ben so angry or so impacient in syckenesse, or trouble, or for any losse of temporall goodes, that ye haue grudged with the ordinaunce of our lorde god, spoken any blasphemous wordes agaynst his goodnes, or sworne vniuerentlye by his holy name. Furthermore whether ye haue refused to aske them forgyuenesse that ye haue

have hurtte, or whether ye haue refused to
forgyue them that haue hurt you. Or wheth-
ter ye haue myfodred your selfe in bran-
lynge and chydinge, or myscallynge your
euene chyfsten by wordes of rebukynge, or
ther agaynst theyr persons, or agaynst
theit condycions. Or whether ye haue ben
so impacient, customablye other in game
or in worldsy busynesse, that ye haue wyl-
shed all at the devyl, or wylshed your owne
death or any oþere. Or whether ye haue
manessid to bete or to see, and sworne the
same with a great oþer.

Enuye.

Enuye in the synne of Enuye, remem-
ber whether ye haue ben glad of oþer
mens hurtte, or sorȝy of other me-
nys profite. Or whether ye haue ben glad
of other mens infamy & euyl name, or so-
rȝe of other mens faire and good name.
Or whether ye haue ben glad that any of
your euene chyfsten haue fallen to synne &
to dyce, or sorȝy that any of them haue kept
them in vertue or in grace. Furthermore
whether ye haue in malice and euyl wyll
defamed any person pruely or apersly, or

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gauen any helpe or counsayle thereto. Or whether ye haue iudged euyl of you enen chysten, withoute suffycyent knowledge therof. Or whether ye haue made bate, or discorde betwene persons, for mallice and iuyll wylle that ye haue had vnto them. Or whether ye haue settid to make peace and accorde, wherther ye might haue done and wold not for hatre d & mallice, or for any other wycked occasyon.

Couetyse.

Chan in the synne of Couetyse, rember whether ye haue taken other mennes goodes by theft, by robbery, or by extorcyon, or whether ye haue ben in wyll or purpose for to doo. Or whether ye haue withholden other mennes goodes wrongfully from them. Or whether ye haue by flaterynge, or by faire wordes, or by any other vnlucke meane, deceyued any of his goodes or of his sondes. Furthers more whether ye haue vsed any false or deceiptfull marchaundyse, other by vnsuffycyent stiffe or by vniuste weygthes, or measures, or by any sudtyle craft. Or whether ye haue in any hande crafte worke or other

other occupacion, vsed any craft to decey-
te your euyn chrysten for your owne lucre
Or whether ye haue wrought or laboured
or vsed byenge or sellynge vpon the sonys
daye or vpon other holly dayes without re-
asonable and lefull necessyte. Or whether
ye haue in byenge or sellynge, or in ban-
gayne makynge, or in lenninge any mo-
ney, comyted any vsurye, agaynst the ou-
der of Justyce and good charyte. Or whe-
ther ye haue comyted any synny, that is
to saye boughte or solde or any bargayne
made offspiritual thyngis for any tempo-
ral goodes. Furthermore whether ye haue
fulfilled the deeds wil, where ye haue been
executour, or kepte the gooddes to your
owne use, or spended them otherwyse than
in dedes of charyte, or the deeds wyl hath
requyred. Or whether that ye haue fasshely
forsworne your selfe, for any worlly dail-
tage, or whether ye haue despyed any man-
nes herte or any mannes death, bycause
of any vantage that myght come to you
therby. Furthermore whether ye haue pay-
ed your seruauntes their wages. Or ye be
seruant, whether ye haue done truely your
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seruyce. Or whether ye haue myspended
your maysters goodes, or otherwyse hurte
your maysters dauntage, other wylfullye
or by your neglygent seruyce. Or whether
ye that be of power, haue withdrawē your
hande of charyte of refreshyng poore pe-
ople, and bencouetyse in gettingyng worschyp
goodes, couetyse in kepyng them and for-
towfull in departyng from them.

Choulthe.

Than in the synne of Choulthe, re-
membre whether ye haue ben slouth-
full in goddes seruyce, spacyally
Upon the sonday & the holy day, slouthful
to come to the churche, slouthful to praye
whan ye haue ben there, slouthful to here
wordes of god preached, slouthfull to ap-
ply your mynde to good thoughtes and to
good medytacions. Neglyget to refrayne
your mynde, from euyl thoughtes. & your
eye from unchaste lokes. Furthermore
whether ye haue ben neglygent to learene
your Pater noster, Aue maria, or your
Credo, or whether ye haue ben neglygent
to teche the same to your owne chyldren or
to your god chyldren. Or whether ye haue

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chastyed your chyldren and taught them
good maners, or ye haue suffred them to
use great swerynge, and at theyr pleasure
wanton and dysolute. ¶ ¶ whether ye ha
ue ben neglygente in kepynge your chyl
dren from fyre and from water, or from
other lyke ioperdy. Furthermore whether
ye haue myspended your time in ydelnes,
or omittid and left undone thynges that
ye were bounde to do. ¶ whether ye ha
ue broken any dove that ye haue before
time reasonably promised. ¶ whether ye
haue broken or ben neglygente in fullfyl
lynge the penaunce that hath ben reasona
bly inioined you, by your ghostly fathers
or by your odynaryes. ¶ whether ye ha
ue had at any tyme suche heuynesse, that
ye haue dyspeyred of the mercy or of the
helpe of god. ¶ whether ye haue wysshed
or wylled indyscretelyc your owne death.
¶ whether ye haue gyuen dewe thankes
to god in your trouble or your heuynesse,
remembryng that oure lorde sendeth all
for the best yf ye can so take it.

T **C** **Glotonye.**
H **A** **N** **In Glotonye, remembryng**
whet

whether ye haue broken any fastes that
hath ben comauinded by the churche with
out lefull cause. Or whether ye haue eten
or dronken many tymes so moche, that ye
haue had somettes, or ye haue fallen ther
by in to syckenese or dronkenshyp, or ye ha
ue fallen therby to bate and disencion, or
ye haue fallen therby to suche dysolute
myrthe and recheles behavour, that ye ha
ue not deuyly fassyllid those thynges that
haue longed to your offyce or to your cha
ge. Furthermore whether ye haue had in
ordynate defection, in eatynge and drin
kyng, or vsed any inordynate desyres of
metes, or drynkes, more costly or more des
picately prepared than reason hath requi
red. Or whether ye haue induced or cau
sed other to take suche maner drynkes, or
so largelysy therof, for the intent to make
them dronke, other for sporte or for any o
ther wycked occasion.

C Lecherye.

Than in Lecherye, whether ye haue
kept or continued fylthy thoughtes
of the fleshe in your mind, for deli
cation and pleasure of your body. Or whe
ther

ther ye haue consented in your mynde to
haue any fylthy dede, besyde the lawe of
matrymony . Or whether ye haue within
matrymony , vsed any maner contrary to
dewe ordre of nature, agaynst the profyte
of generation . Furthermore whether ye ha
ue excyted or moued any other vnto this
fylthy synne of Lecherye, other by sygnes
or by wordes, by annourninge of your bo
dy or by lyght gesture and wanton beha
uourie, by jynge, by daulsynge, by kyss
inge, by hallynge, or by any other dysso
lute or vnhonest demeanour . Or whether
ye haue not fledde the occasyons of this
fylthy synne . But rather sought occasy
ons thereto . Furthermore whether ye haue
had eyther in your youth or any other tyme
fylthy touchynge of your priuy mem
bris or of any others . And whether ye ha
ue had any posicions in your slepe by fyl
thy dreames, or vncleane ymagynacions,
specially by any occasion gyuen before of
your selfe . Or whether ye haue had bodes
ly dede of Lechery with any person . And
whether syngle or matyed, whether with a
wurgh or with other whether with any of
your

your owne syn or with any of religyon, or
within hys ordres.

CWhan ye haue remembred your selfe
dylygently in the secrete counsayle house
of your conscience, after this maner of wyp-
pe, or after any other good or more suffi-
cient maner, as the grace of God & your
owne wytle and wysdome wyl serue you,
than go to your ghostly father, and shewe
 hym all your synnes playnelye withoute
any coloure of cloke, specyally your deeds
by synnes, yf ye haue done any syeth ye wes-
te laste shryuen, with dewe crenstaunce
and with occasyone therof accordyng.
And than ye fulfylle one of those thre thin-
ges that be specyally requyred to this sac-
rament of penaunce. And another thyng
that is also required thereto is contricō
that is to saye that ye be sorry for all those
synnes that ye haue done, and be in wylle
and purposse no more to synne. The thyng
de thyng that is requyred to this sacramen-
t of penaunce is satyffaction, that is
to sayc that ye be in wylle to fulfylle such
payne and penaunce, as shalbe resonably
symyted after the quantytie of your syns.

D. iii.

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ncs. Than these thre thynges hadde after
this maner of wyse, the preest that hath iur-
rysdycyon upon you, mynystreth to you
the sacramente of penaunce and grace of
absolucion, and declareth you cleane assy-
led of all your Synnes (quantum ad cul-
pam) that is to saye all your synnes were
they never so great, for whiche you had de-
serued the paine of hell euerlastyng, nowe
that Payne is chaunged by the vertue of
this sacrament of penaunce into temporall
payne of this world or of purgatory. And
yf the Payne or penaunce inioyned by the
preest, which stande principally in prayer,
in fast, and in almes dede, yf that penaunce
be suffycient in acceptyon of God for the
quantyte of your synnes, than that fulfyl-
led, the Payne of purgatory also whiche els
weare dewe for the sayde synnes, shal be ful-
ly remyted and forgyuen you.

CBut now to the honour of god and to
the confort of alldys that be wretched syn-
nere, here may be moued a questyon, wher-
ther euery man after he haue done any
deedly synne, be out of state of grace and
in state of damnacion; Unto the time that
he

he be shryuen therof unto his ghostlye fa-
ther, & receyue this sacrament of penaunce.
Or whether he be in state of grace & state
of saluacion, beyng all onely sorayn his
herte for his synnes, with wyll and purpo-
se no more to synne, thonghe he deferte his
shryft unto the tyme generall assygned by
our mother holy churche. In this behalfe
two wayes maye be taken. The one waye
is good and suffycient, that other waye is
better and more perfyte. Better it is and
more perfyte waye, for a man to go to his
ghostly father shortly after he haue done
any deedly synne, and beshyuen therof,
and receyue the sacramente of penaunce,
than to defer his any longer, and that for
dypuers causes. One is, he shal haue the
more increase of grace. Another is, he shal
haue the better knowledge of him selfe &
of his synnes. The thyrd is, he shall the
better vanquysshē & ouer come the temp-
tacion of the deuyll, with many other pro-
fyttes that he shal haue therby, wherfore it
is speciallye counsayled Unto every man
and woman, after they fele them selfe gres-
uously wounded within any deedly synne,
than

than shoulde to take theri ghoſtlye fathur
whiche may minister vnto them this holy
ſacrament of penaunce. But for as moche
as ſome be not diſpoſed to take the better
and the more perſytte waye, namely ſyeth
our mother hollye churche comaundeth no
laxe person to be ſhryuen but ones in the
pere excepce in diuers caſeſ, as whan he is
in perylloſ of death, or whan he ſhall receutre
other ſacramentes: therfore ye maye take
that other waye whiche is right good and
ſufficiente, that is to wite, that ye ones in
the daye or els in the weeke at the leſt, as
vpon the ſondare and other holly dayes, re
cyle and reken vp betwene god and you
in the ſecret house of your conſcience, how
ye haue ſpent or paſſed your time. And yf
you fynde in your conſcience that ye haue
done any deedly ſyſt that day or that we
ke, than loke that ye be ſorv for it. And be
in wyſſe & purpose with the helpe of our lor
de god no more to synne, purpoſynge ſted
faſtly to be ſhryuen therof to your ghoſtlye
father at time affigned by the hollye chur
che. He that ordreth him ſelſe after thiſ ma
ner, though he hadde done neuer ſo great

nor so grevous synnes, nor never so osten-
times, ye thonghe it were. But times in the
daye, he might yet as softe ryse againe by
this meane from deadly synne to the gra-
ce of god, from state of damnacion in to
state of saluacion. Let no person therfore
in any wyse refuse this generall and so-
uerayne medicine, after they fele them sel-
fe wounded with deadly synne. But reme-
bre well these iii. thinges before rehersed.
The first that they be sorry in herte for their
synnes. The seconde that they haue pur-
pose to be shauen therof at some assayned
by holy churche. The thirde that they be
in will with helpe of god no more to synne.
If ye want any of these three thinges af-
ter you haue comynted any deadly synne,
whether it be by worde, or by thoughte, or
by dede, than doubtles ye be out of the fa-
vour of god, & in state of damnacion. And
all the workes that ye do in the meane tis-
me be deed and vnfruitefull, and shall ne-
ver be accepte in the syght of god. And yf
ye take these thre thynges with you trus-
ty and unfainedly, though your synnes
that ye had done were never so great, yet

E.s. by

By this meane ye shall be in the fauour of god and in state of saluacion. And if ye happen to dye sodainly without any other shrynt, so that ye disyse not to be shryuen at conuenient tym: than doubtlesse this is sufficiente for your saluacion. And all the good workes that ye do in the meane time, shalbe right fruitful and graciously accept in the sight of god, here to haue gra ce, and afterwarde glory euerlastynge.

Cbesyde these doctrynes beforesayde, yet let vs consyder and often times call to mynde, the most ferefull hout of deth, and puruyt nowe some remedyes and preseruacynes against the troublous temptacion that happen th comenly the sayde tym. And this is necessarie, not alonest for your selfe, but also that we maye gyue counsayle and exhortacion to oure frende whan he is in the same leopardye. For ys he maye be called a frende that is dyspoynted aboute a sycke person, to mynster vnto him thynges necessarie for his body, whis che shalbe shortlye dyssoluted and be meat for wormes/moche more than is he worth to be called a true and saythfull fren de

de, that is dryngente aboue a sycke person to myniste unto him thynges necessarie for his soule, the which I shall never dve, but euer endure other ioye contynuall or else in p.yne curstas yngē.

CLet vs therfore consyder before the troubles of the dore of death, & than we shall suffe them the more easely whan they come. Firste we shall consyder. A mōre of troubles or temptacions, whiche the wyched fende comenly troublith or tempteth a christē soule withall at the houre of deth.

CThe firste is agaynst the faith whiche congetteth pryncipalite by suggestyon of th. deuyll. For the deuyll knoweth surely that there is not a more redye meane to bryng a soule unto everlasting paine of hell, than for to induce him by some craft or subtyll persuasyon to forsake his faith, or doute in any parte thereof. But than aboue al thynges, as ye haue begon your lyfe in partie fayth of holy churche, endeuor your selfe stedfastly by the grace of god so for to ende it, and lose not the good dedes that ye haue done in your lyfe beforē, for all the welth of your lyfe be, ore han-

L.ii. geth

geth than of the ende. Thinke therfore sted
fastly in your mynde, that all persuacions
mouyng agaynst the crewe faythe of the
churche, be but temptacions and wycked
suggestyons of the deuyll, whiche wolde de
ceyue you and make you to lose that ye
haue done.

Consyder well also and stedfastly he
reue, that there was never man nor woma
syth the begynninge of the worlde, that ei
uer pleased almyghtie god without crewe
fayth of our lorde god. There was never
soule that euer came to heuen, nor yet shal
do, without true faith of our sanyour chris
tie Jesu. For these ys the deuyll wolde dis
pute with you in your fayth, beware that
ye stande not with him in disputacion ther
of. For ys ye do, ye put your selfe in great
icopardy. For the deuyllis subtyllin ar
gumentacions, that all the clarkes vpon
the earth be not able to be compared vnto
him. And though he out fayth in meke sou
les be lyke vnto swete spycies of the Apo
thecaries shop, whiche in betryng and bus
tryng gyuereth euer the swete sauour and
odoure, yet ys a man wyll presume vpon
his

his sermyng or upon his reason, to stan-
de in dysputacions of his fayth with the
olde serpent the deuyll; he shall not fayle
but he shalbe broughte into the snare of
the deuyll, with manifolde errours and in-
covenyences. Therfore whether ye be clar-
ke or lape man, haue cuer your fayth sled;
fashly roled in the fayth of holy churche &
content your selfe to riste thereto at all tis-
me, but speciallye at the houre of death
whan you lewytes be mooste feble, youre
ghosly enemy mooste cruell.

The seconde troubl or temptacion
at the houre of death is desperacion. The
temptacion, cometh comenly by suggesti-
on of the deuyll. For whan a soule is sore
troubled with sickenes and heuynes, than
the deuyll putteth unto his mynde such
synnes as he hath done before tyme, especi-
ally some synnes wherof he was never shu-
uen, somwhat of neglygence somwhat of
forgetfulnes. And than the sick person so
troubled bath in body and in soule, reme-
breth nothyng but Payne & synne, wher-
fore somtimes he fereth so moche the right
wysenes of god, seyng allonely the abho-

myntacion of his owne syfe and nof syng
of his good dedes, that he hath not suffici
ent hope and trusle in the merci of God,
but falleth in to desperacion with out reme
dy. This dysperacion is moste greuous &
moste perillous aboue all the synnes in
the wold, wherfore ys any suche tempta
cione come in a mannes mynde, let him ar
me hym selfe myghtely with vertue of hope
and confydens, considerynge well & cer
tainly trystyng, that though a man had
never done good dede in his lyfe, but as
many synnes as euer was done syth the be
gynnyng of the wold, or shal be done to
the woldende, and though he had ne
ver bin shryuen nor done penaunce for the
end at the houre of death petauenture he
wylghte not speake or had no leyser for to
be shryuen, yet he shuld not in no wyse def
payre of the mercy of god. For in this case
it were suffyiente for his saluacion to be
soryn his herte for his synnes, and aske
god mercy al onely in his mynde, thinkin
ge that the mercye of God is euer in this
wold aboue his ryghtwysenes. A man
shulde euer haue so great hope and trusle

In saluacion, though an aungell of hemyn
appereid unto him and shewed him that he
shulde be dampned, yet he shulde not belies
ue him, but rather thynke that it were some
ilicessyon of the deuyll transfuermyng him
selfe in likenes of an aungell for to decey
ue him. And yet vif it were certaynyed that
it were an aungell of God in dede, yet he
not despeire of his saluacion, but rather
thynke that the aungell spake conyngly
naily, that is to say that he shulde be damp
ned vif he wolde not be in wylle & put pose
to amende hielyfe, and be scry for his syn
nes that he had done.

Con the thvnde trouble or temptation at
the houre of death is angrye, wrath, and
impacience. This temptation cometh of
tentymes by suggestyon of the deuyll whi
che moueth a soule to grudge with the syct
kenesse, and to thynke his payne is greate
ter than he hath deserued, wherfore he cry
eth and complaigneth unto God, & saþþ
why suffrest thou me lorde god to contyn
newe in so longe a tyme great payne, what
haue I done that I shulde suffer all this.

Consyder here faithfull soule, that by
many

many tribulacions we must entre into the
kyngedome of heuyn . For a man is not
worthy to come to great ioye, that wyl suffi-
fre no great Payne therfore . And what is
the Payne of a weke or of a yere, towarde
the great and inestymable ioye of heuyn,
whiche shall not endure not a weke nor a
yere, but euer more woorde without ende.

Contra dictum de celo et de terra
suffre great Payne before they depart out
of the worde . And they were glad so to do
knowynge the great profite and fruyte
that they shulde haue therfore, yf we wold
remembre and impynnte well in our myn-
des, what paine and passyon our sauour
Christe hath taken for vs, we myght thyn-
ke our selfe dyscate persone, yf we wold
de not pacientlye suffre some Payne for
him & for þ wylth of our soules, to obtaine
the great blysse þ he hath bought for vs.

Contra dictum de celo et de terra
Let vs therfore inheret our selfe pa-
ciently to suffre Payne, for the loue of him
whiche suffred the great Payne and passyon
of the mooste bytter death of the cross
for vs . And thorghe oure fleshe grudge
with Payne, and despacheth heith and reſte

in this wortde, we muste forsake this de-
syre and put our wyll to the wyll of god,
whiche knoweth best what thyngis is to our
anayse, and thanke him hercely of his dy-
sytacion, thysendynges spayne & passion
here in this world, lyke as yf we had recey-
ued of hym a precious gyfte. For yf we be
pertayneth with our lord in payne & pas-
syon, we shall be partayneth with hym in
ioye and consolacion.

CTHE fourthe trouble of temptation
at the houre of death, is courtyse and bus-
ynesse of mynde in worldly thynges, whi-
ch draweth the soule from the deuoute re-
membrance and inwarde loue that it shul-
de haue in our lord speyallye at that tyme.
This temptation cometh oftentymes
by suggestyon of the devyl, whiche putteth
in a mannes minde at the houre of deth, such
thynges speyallye as a man hath loued
best in his lyfe before, as rychesse, worldly
pleasure, wyse & chyldren, and suche other.
These the devyll presenteth busly unto
a mannes mynde, for the entente that he
shulde rather occupy his mynde here with-
all, than with ghostly profyte and welch of

F.i. his

his soule. Therfore to purvey remedye ag
aynst this temptacion it were expedient
that euery man haue his testamente redy
made in tyme of his helth, that he be not
letted aboue the orderynge of his worldy
goodes at the tyme of his departinge, whan
he shulde specyalyle ordre his soule to the
loue of god, & forsake the loue of all tem-
porall thyngis. For our sauour sayth, he
that wyll not forsake father and mother,
wyfe and chyldryn, and all other tempo-
rall possessyons, he may not be my dyscy-
ple. Wherfore they that shalbe aboue sy-
ke persons, let them beware that they gy-
ue them not ouer great conforte of hodeyn
helth, nor put them in ouer moche trusfe
and hope of lyfe, for suche, swete wordes
and dayne comfores, may be occasyons
of theyr dittir dampnacion, but let theym
move them dylygentlye for to forsake the
loue of this wretched worlde, & to put their
wyll to God, and to be content alwayes
whether it be to lyue or to dye, and of both
rather ordre them selfe rather to dye than
lyue, and than they shall not be deceyued.
For many a man is deceyued in the tyme
of

of theyr death, by hope of contynuance of
lyfe, for as lōge as they trust to lyue, they
wyll never dyspose them perfytely to d̄ye,
and so d̄th taketh them vndisposed, to the
great damage and hurte of theyr soules.

Che fyſte troubl or temptacion at
the houre of death is pryde and Dayneglo-
rye, whiche cometh cheſely by instigacion
of the deuyll. For whan the deuyll percey-
ueth that he can not ouercome a soule by
any of these temptacions before reherſed,
than he mouith hym to reioyce in hym ſel-
ſe of his good dedes, ſayenge vnto hym.
Dhowe ſtronge be ye in fayth, howe ſted-
faſte in hope, howe perfyte in pacyence.
Ye ſhall fynde but fewe ſuſhes as ye be, ye
haue done ſo many good dedes in your
dayes, that ye ſhalbe remembred as longe
as the worlde standith. This is a petyll
louſe and a ſubtyll temptation. Wherefore
yf any ſuſhe thoughtes come in your myn-
de, loke that ye meke your ſelfe lowly vnto
our lord, conſideryng that of your ſel-
ſe ye be nougħt els but a synfull creature
and a wretched synner, not alonely for
that ye haue done, bat alſo for many syn-

F. ii. nes

nes whiche ye shulde haue fallen vnto yf
ye had not b^e preserued of our lord^e theri
from , and whare ye haue euer in your lyf
done any good dedes, thos came not of
your selfe but of h^e grace of god, to whome
belongeth honoure and prayse therfore.
Thus ye shall with goddes grace ouer
come the temptacions of the deuyll. For
whan he wold exalte you by dryde and
sayneglory, ye shall humble your selfe by
mekenes. And whan he wold humble you
by desperacion, ye shall exalt your selfe by
stedfast hope of the great mercy of god.

Moreouer ye that shalbe about sycke
persones, loke that ye coussayle them betrys
me for to receive the sacrament of the chur
che, for they be suffrayne medycynes both
for the soule and the body. For al sycknes
and Payne cometh off synne. For yf there
had never ben syne, there shulde never ha
ue ben Payne. But remedy agaynst synne
is grace, & grace is gotten cheselye by the
sacramentis of the churche, the whiche he
suffrayne medycynes both for the soule
and also for the body.

And after that the sycke person hath

requyred the sacramentes of the churche,
let hym not fere to dye at any tyme that
shall please oure lord to call hym, remem-
bryng that there is none other way to co-
me to the ioy of heuyn, but alone by this
waye of death. For all the soules that be
nowe in heuyn, hath passed the same way
of death. And thonghe the fleshe and the
sensual appetyte, grudge and fere to dye,
let not this trouble the sycke person, for it
is naturall for the fleshe so to doo. But
this grudge & fere shall not lose the mery-
te of the soule, yf the soule consent not wyl-
lyngely thereto, but be consent to submyt
hym selfe to the wyll of God, whether it
be to dye or to lyue.

CNowe for a shorte conclusyon, that a
man maye the better knowe at the houre
of death whether he be in state of saluaci-
on, he shall examyne him selfe, or his fren-
de in lyke wyse of v. speciall thynges. Fyrst
fe whether he beleue alle that belongeth
to Chysten sayth, as holye churche belys-
ueth and teacheth. The seconde whether he
truste fledfastlye to be saued, and to come
to the ioye of heuyn throughte the merytes

of chyfes passyon. The fyfthe whethur
he be sorwe for alle the synnes that he hath
dony, and aske speciallye forgyuenesse of
our lordc for them, with wyl and purpose
to restrayne from synne hens forwarde.
The fourthe whethur he forgyue all them
that haue herte or offendyd hym by worde
or by dede, and aske all them forgyuenes
that he hath hurt or offendyd other by wor
de or by dede. The fyfte ys he haue herte
any man, whether he wyl that r. stitucion
and a mendes be made vnto them accor
dyng to ryghte and conseyence, as farre
as his power may excede. These. questy
ons ben necessary to be asked of them that
lye in reopardye of deth. And who so evet
maye answe to all them, and say ye ther
to truelye and unsaynedlye by his worde
of mouthe, or for want of speche in his hert
alvynge he maye be assured ys he so departe
this wold, that he shalbe sauued & come to
the blysse of heuynheuerlastynge.

Cxit in all maner of troubles & temp
tacions in body and i soule, let euery man
remembre inwardly the blyssed passyon of
our sauouore Chyfie, and call therto for
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helpe and socoure, and he shal fynde reme-
dy therin. Besyde this let every man call
Unto the gloriouſe vrgyn the mother of
god our lady saynt Mary, for helpe, com-
forte, and affystance. For ſhe maye by her
interceſſyon helpe vs and socour vs, for
ſhe is moſt full of pytie vnder God. And
doubtles ſhe wylle by hir Interceſſyon,
helpe vs and ſocoure vs yf we calle Unto
hir. For ſhe is the mother of mercy and py-
tie, and our ſpecyall aduocate for to ſhewe
and preſent all our cauſes and our neceſſy-
tie to the hyghe iudge of heuyn, her owne
blyſſed ſonne. And doubtles it is not to
be thought that ſuſh a noble ſonne ſo lo-
uyng & ſo gentyl Unto his mother, wylle
deny her any thyng that ſhe asketh for vs.
Wherfore let euery man & woman at alty-
mes, but ſpecyally at the houre of death,
call Unto her for helpe & ſocour by her in-
terceſſyon. And doubt we not but ſhe wyl-
le be redy, and helpe, comforte, and af-
fyſte vs, makyng interceſſyon for vs in
all our cauſes and neceſſties.

Besyde this let euery man and wo-
man at the houre of deth make inuocation
and

and ther frendes with theym, Unto holye
angels and sayntes of heuyn, specially
to those whiche they haue had most deuociō
Unto in theyr lyues, to make intercessyon
for them Unto almyghtie god, & so fynally
lye to recomende theyr soules Unto God
almightie, sa yenge, In manus tuas dñe
comendo spiritum meum, and other pray-
ers whiche shalbe thoughte conuenyente
and pleasant Unto god. To whom be al
honoure and glorie euerlastynge. Amen.

C Finis Eponeatorii
Curatorum.

C Imprinted by me Robert
wyer: dwellynge at the sygne of
S. John Euangelyste, in S. Mar-
tyns paryshe, in the Duke of Gou-
solkes tenece, belyde charyng
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C Cum præstigio, ad
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ROBERT WYER